

Yaelima

224/778 plant and one of the stakes. The customs and ceremonies observed before leaving for the communal hunt are identical to those we have just described.

224 As to the relations between the fetish, the hunting fetish, and the individual hunter, we will ignore them, having been unable to obtain any information on this subject in these regions.

Throughout the region we visited, large-scale hunting is done communally. As a rule, all the men participate, including young men from the age of 15. [Ed., the text is not translated from the last paragraph, page 81, to the second paragraph, page 83.]

[83] The catch of the communal hunt is shared among all the families in the village, with the chief and the dignitaries having special rights.

224/622 Individual hunting does not entail any distribution, except when a buffalo, leopard, or elephant is involved.

[293] The tail of the buffalo goes to the native chief who uses it as a fly-chaser and a badge of rank. The skin of the

● [281] leopard is reserved for the chief, who makes it into a skirt which he displays ostentatiously at important festivities and public dances. The trunk and tusks of the elephant go to the chief while the bristles go in

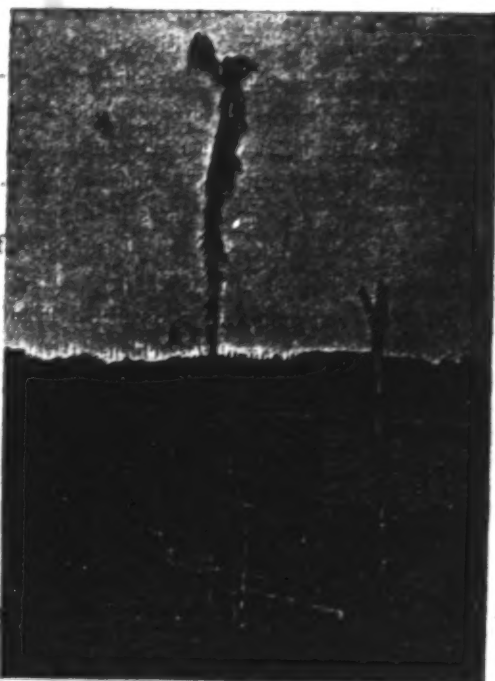


Fig. 51. Yaelima Fetish, Nkisi of the Hunt.

[301] part to the hunters and [84] in part to the local dignitaries, who use them to make necklaces.

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For an aunt, a basin, because she had washed the child.

For a brother, a pair of shoes or slippers, because the girl had worn his shoes during the courtship, etc., etc. [150]

All these beengo are included in the sum total of the bride price. Should the occasion arise, they must be returned with the rest.

In addition to the beengo asked for and received by the woman's relatives, others are demanded by members of the husband's family. As in the case of the former each person voices his claims according to his desires and without any predetermined order but must always do so through the ndonga. The gifts chiefly consist of furs of the

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esefe otter, the lidika monkey, bokongo and yenvi felines; a joint of game (money, antelope, etc.), a mat, a pot, a hunting net, a

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carrying bag (bokumbé), a bead necklace, etc. Nowadays there may also be various items introduced by the Europeans: items of clothing, fabrics, saucepans, dishes, etc. This category of beengo is included in the sum total of the nkomi (see the following article). If the nkomi is given immediately, the parties proceed with this payment. Then the ndonga(s) are remunerated as stated above: each party gives him at least 2 rings.

Finally, the woman's father says to the husband: "In any case, be on your way; we will collect the nkomi and bring it to you." Whereupon the husband leaves; if he prefers to wait for his wife he remains, and returns home when the items of the nkomi have been collected.

Article VII. Nkomi

Nkomi is the name for the objects which the wife's family gives to the husband. The term likomo is also sometimes used. The

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Injôlô say likoma, the Wāngatā, Bakāala, Ioanda, and Boāngŕ say likomi. All these words are derived from the same verb -koma, "to wrap up, to make a package," (1) for the nkomi valuables are

1. The Bōvā say lilonga from the verb -longa, which has the same meaning as -koma.